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THE INDIANS.

INDIAN RIGHTS AND OUR DUTIES.

An Address delivered at Amherst, Mass. in December last, by Heman Humphrey, D. D. President of Amherst College.

"The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy; yea, they have oppressed the stranger wrongfully. And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none. Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath; their own way have I recompensed upon their heads, saith the Lord God."—*Ezekiel.*

About nine hundred years before this appalling record was made by the prophet, God denounced against Israel the very punishment which is here declared to have been inflicted. This denunciation was communicated to the people by their great law-giver, at the foot of Mount Sinai. "Thou shalt neither vex a stranger nor oppress him; for ye were strangers in the land of Egypt. Ye shall not afflict any widow or fatherless child: if thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; and my wrath shall wax hot, and I will kill you with the sword, and your wives shall be widows and your children fatherless."

How long the Israelites remembered their own sufferings in Egypt, and were restrained from deeds of violence and oppression, we are not informed. But we learn from Ezekiel, that regardless of justice and humanity, and in defiance of the wrath of God revealed from heaven, they at length used oppression and exercised robbery, and vexed the poor and needy, and oppressed the stranger wrongfully. "And though the prophets and some few others boldly remonstrated, though they exhorted the people to repent and would fain have averted the threatened judgments by their prayers, they were borne down and disheartened by the overwhelming torrent of corruption. No man in authority was found to second their efforts. Neither the king, nor any of his nobles, or counsellors stood in the gap. None of them employed their abilities and influence, to stop the progress of wickedness and rescue those who were crying to God from under the hand of violence; wherefore, he poured out his fury upon the people, and consumed them with the fire of his anger."

And is there no monitory voice addressed to other nations in all this? Or if there be, are we at liberty to place it on the same ground with other ancient historical records? Woe to the politician, woe to the moralist, who shall attempt thus to bring down the writings of Moses and the Prophets, to a level with Josephus and Tacitus. If the historical and prophetical books of the Old Testament are true, they are inspired, and as an apostle assures us "are profitable for doctrine, for reproof, for correction, for instruction, in righteousness."

And perhaps of all nations whether ancient or modern, we are most deeply interested in the dealings of God, with the children of Israel. In looking back upon their deliverances and their sins, most emphatically may we repeat and appropriate to ourselves the words of Paul to the Corinthians. "Now all these things happened unto them for examples, and they are written for our admonition, upon whom the ends of the world are come."

Are we then, of these United States, chargeable with violence, oppression and robbery? Is the unoffending and beseeching stranger any where vexed and persecuted in this boasted land of religion, justice, and humanity? Is there an individual, is there a whole people at the present moment, either suffering from our rapacity, or trembling at our cruel menaces. Would God that we could indignantly answer these questions in the negative. Would God that the recorded testimony of our intentional encroachments upon the sacred rights of humanity could be prevented from crossing the ocean in every ship, to excite the loud derision of all the enemies of republican institutions.

I allude not here to African servitude. For terrible as it is o'er one half the land, it is a hereditary curse and shame, against which the constituted authorities of the nation, in obedience to the voice of the people, long since bore their solemn testimony by prohibiting the importation of slaves.

But there is another, and a still more interesting people, dwelling within the limits, of what we have been pleased to mark off as our national territory, who have already been subjected, I had almost said, to a harder fate than the Africans themselves. The first European settlers found them here, the immemorial possessors and undisputed lords of the country; and what has become of those powerful tribes that two centuries ago dwelt where we now dwell; and kindled their watch-fires where our proudest cities stand; and owned all these rivers, and bays, and harbors, and great lakes, and lofty mountains and fertile vallies? Where are they? A nobler race of wild men never existed in any age, or country. We are accustomed to speak of them as ferocious savages. And it is true they were uncivilized. They had no schools, nor colleges. They had never enjoyed the blessed light of Christianity; and in their wars with one another, they were as cruel, as they were brave and crafty. It is true, also, that when we began to extend our settlements far into the country, and they saw us in possession of the finest hunting grounds and fisheries, they became jealous of us, and being instigated by our enemies the French, who then flanked our whole northern and western frontier, from the gulph of St. Lawrence to the mouth of the Missouri, they made depredations upon our property, and cruelly butchered some of our people.

All this is true. But, savages as they were, they bore with our gradual encroachments much longer than we should have done with theirs under similar circumstances, and taught us lessons which may well put to the blush all our boasted religion and civilization.

"The Indians," says Dr. Trumbull, "at the first settlement of our fathers, performed many acts of kindness towards them. They instructed them in the manner of planting and dressing the Indian corn. They carried them safe through rivers and waters. They gave them much useful information respecting the country, and when the English and their children were lost in the woods, and were in danger of perishing with hunger, or cold, they conducted them to their wigwams, fed them and restored them to their families or parents. By selling them corn when pinched with famine, they relieved their distresses and prevented their perishing in a strange land and uncultivated wilderness." The same historian tells us, that it was nearly sixteen years after the settlement of Plymouth, before the Indians commenced hostilities upon their English neighbors: and again that the English lived in tolerable peace with all the Indians in New England, except the Pequots, for about forty years."

Thus, when we were few, and they were many—we were weak, and they were strong,—instead of driving us back into the sea, as they might have done at any time, they cherished our perilous infancy and tendered to us the sacred emblems of peace. They gave us land, as much as we wanted, or sold it to us for nothing. They permitted us quietly to clear up the wilderness, and to build habitations, and school houses, and churches. And when every thing began to smile around us, under the combined influence of industry, education, and religion, these savages did not come to us and say, "We want your houses—we want your fine cultivated farms: you must move off. There is room enough for you beyond the western rivers, where you may settle down on a better soil, and begin anew."

Nor, because we were strongly attached to our fire sides, and to our fathers' sepulchres, did they say, "You are mere tenants at will: We own all the land, and if you insist upon staying longer you must dissolve your government and submit to such laws as we choose to make for you."

No—the Indian tribes of the seventeenth century knew nothing of these modern refinements: they were no such adepts in the law of nature and nations. They allowed us to abide by our own council fires, and to govern ourselves as we chose, when they could either have dispossessed or subjugated us at pleasure. We *did* remain, and we gradually waxed rich and strong. We wanted more land, and they sold it to us at our own price. Still we were not satisfied. There was room enough to the west, and we advised them to move farther back. If they took our advice, well. If not, we knew how to enforce it. And where are those once terrible nations now? Driven alternately by purchase and by conquest, from river to river, and from mountain to mountain, they have disappeared with their own gigantic forests, & we, their enlightened heirs at law and the sword, now plough up their bones with as much indifference as we do their arrows. Shall I name the Mohegans, the Pequots, the Irioquois, and the Mohawks? What has become of them, and of a hundred other independant nations which dwelt on this side of the Mississippi when we landed at Plymouth and James Town? Here and there, as at Penobscot, and Mashbee, and Oneida, you may see a diminutive and downcast remnant, wandering like troubled ghosts among the graves of their mighty progenitors. Thus have our trinkets, our threats, our arms, our whiskey, our bribes, and our vices, all but annihilated those vast physical and intellectual energies of a native population, which for more than a hundred and fifty years, could make us quake and flee at pleasure, throughout all our northern, western, and southern borders.

There is something more than metaphor, more than the wild flowers of Indian rhetoric in the speech of a distinguished chief to General Knox, about the close of the last century. "Brother, I have been looking at your beautiful city—the great waters—your fine country, and I see how you all are. But then I could not help thinking that this fine country and this great water were once ours. Our ancestors lived here; they enjoyed it as their own place;—it was the gift of the great Spirit to them and their children. At last the white people came here in a great canoe. They asked us only to let them tie it to a tree, lest the waters should carry it away; we consented. They said some of their people were sick, and asked leave to land them and put them under the shade of trees. The ice then came and they could not go away. They begged for a piece of land to build wigwams for the winter; we granted it to them. Then they asked for some corn to keep them from starving: and we kindly furnished it to them. Afterwards more came. They brought spirituous and intoxicating liquors with them, of which the Indians were very fond. They persuaded us to sell them some land. Finally they drove us back from time to time, into the wilderness, far from the water and the fishes. They have destroyed the game; and our people have wasted away; and now we live miserable and wretched, while you are enjoying our fine and beautiful country. This makes me sorry, brother, and I cannot help it."

Here is truth and nature; nor is there less of either in the speech of the famous Logan to Lord Dunmore, Governor of Virginia.

"My cabin, since I had one of my own, has ever been open to any white man who wanted shelter. My spoils of hunting, since first I began to range these woods, have I ever imparted to appease his hunger, to clothe his nakedness. But what have I seen? What? But that at my return at night, laden with spoil, my numerous family lie bleeding on the ground by the hand of those who had found my little hut a certain refuge from the storm, who had eaten my food, who had covered themselves with my skins. What have I seen? What! But that those dear little mouths for which I had all day toiled, when I returned to fill them, had not one word to thank me for all that toil.

"What could I resolve upon? My blood boiled within me. My heart leaped to my mouth? Nevertheless I bid my towahawk be quiet and lie at rest for that war, because I thought the great men of your country sent them not to do it. Not long after, some of your men invited our tribe to cross the river and bring their venison with them. They came as they had been invited. The white men made them drunk, murdered them, and turned their knives even against the women. Was not my own sister among them? Was she not scalped by the hands of the very man whom she had taught to escape his enemies when they were scenting out his track? What could I resolve upon? My blood boiled thrice hotter than before. Thrice again my heart leaped to my mouth. I bade no longer my towahawk be quiet and rest for that war.

"I sprang from my cabin to avenge their blood, and fully have I done it in this war, by shedding yours, from your coldest to your hottest sun. I am now for peace—to peace have I advised most of my countrymen. Nay, what is more, I have offered, I will offer myself a victim, being ready to die if their good requires it. Think not that I fear death. I have no relatives left to mourn for me. Logan's blood runs in no veins but these. I would not turn on my heel to save my life, and why should I? For I have neither wife, nor child, nor sister, to howl for me when I am gone?"

Gone is the mighty warrior, the terrible avenger, the heart-bursting orator. Gone is the terror and glory of his nation; and gone forever from elder states, are the red men, who like Saul and Jonathan, were "swifter than eagles and stronger than lions," and who with the light and advantages which we enjoy, might have rivalled us in wealth and power—in the senate and the forum,—as I am sure they would have surpassed us in magnanimity and justice.

But while the besom of destruction has thus swept away more than nine tenths of the aboriginal sovereignties of the country, a few of the more southern tribes have hitherto in a measure escaped, though greatly reduced both in numbers and territory. And where is the philanthropist who has not rejoiced to see these tribes emerging so rapidly from pagan darkness and coming into the light of well regulated, civil and Christian communities? How delightful has it been to dwell on the hope that the Cherokees, the Choctaws, and their aboriginal neighbors, on this side the great river of the west, would be permitted to make their new and glorious experiment upon the soil which God gave to their fathers. What bright visions of their future intellectual and moral elevation have shed the glories of a new creation upon all their mountains and plains!

But what cloud is that which now darkens their heavens? What voices of supplication and woe are heard from all their dwellings? The crisis of their fate has suddenly come. The decree has gone forth. The most unjust and oppressive measures are in train, either to drive 70,000 unoffending people from the soil on which they were born, into distant wilds where most of them will perish, or to dissolve their respective independent governments, rob them of their lands, and bring them under strange laws, the very design of which is to break down their national spirit, and insure their speedy extermination.

To go fully into the great question of Indian rights which is now pending before the American people, and which ought to rouse up all the holy sympathies of humanity, justice and religion in the land, would require a volume; but the facts in the case, on which the verdict of all generations must rest, may be stated in a few words.

And here, let every friend to his country enter his solemn protest against any attempt which may be made, to bring down this great question, to the sordid level of party politics. Nothing can be more preposterous, nothing more unsafe. We are all interested in giving the Indians a fair hearing, and in taking care that no injustice be done them. All parties have a common interest in preserving the faith and honor of the nation, whoever may happen for the time to administer the government.

What then are the facts in the case before us—facts which it is impossible to dispute without first burning up the records at Washington?—What are the rights of the Cherokees and of the other Tribes within the chartered limits of Georgia, Alabama, and Mississippi? What is their present condition? What are the evils which now threaten them? And what is the course which the general government is solemnly bound to pursue in this emergency.

The Indian tribes then, whose fate at this moment hangs in awful suspense, are and always have been distinct national sovereignties. In their present location they have all the rights of preoccupancy. The first white settlers found them in the undisputed possession of the wilderness, which they are now so fast turning into a fruitful field—and of much larger and more fertile territories which they have since ceded to the United States. The land was theirs by the highest possible title. The Creator and Proprietor of all lands gave it to them. But has the Indian title now in question ever been recognized as valid by the United States government? Always.—Has the right of these tribes to govern themselves and to exercise the prerogatives of independent states ever been called in question? Never, till very lately. On these points there is no room left for debate. Our government has always treated them as bodies politic, enjoying not merely the right of occupancy, but of absolute property and self-control on their respective reservation.

Solemn treaties have been made with them, by all our Presidents, and sanctioned as the constitution directs, by the Senate, with all the formalities of its high prerogative. In every one of these treaties the faith of the nation is pledged; and I bless God that hitherto that faith has never been violated, Such is the solemn, and cruel mockery, (if the treaties be not binding,) by which the Cherokees, and other tribes at the south have been induced to make cession after cession to the United States, till more than three fourths of their original territory, including nearly all the most fertile tracts, are in our hands. And they indulged the hope, no doubt, that a magnanimous people would at last be satisfied to leave them their sterile mountains, and few remaining vallies without importunity—certainly without violent seizure. But in this, alas, they find themselves grievously disappointed. Give, give, is the cry which continues to vex their ears and sadden their hearts.

They are now distinctly told, "You can no longer be tolerated as distinct communities here. A sovereign and independent State cannot permit the existence of other sovereignties within its limits. We want your lands, and we are determined to have them. You must set your faces, with your wives and children, towards the rocky mountains, and settle down where you will have more room and be better off than here.—Do you say you will not go? Then stay and take the consequences. We shall soon make you repent of your obstinacy. Put out your council fires—demolish your court-houses—burn up your laws—depose your chiefs—and come under our jurisdiction—not to enjoy equal rights with ourselves, but to be degraded and treated as incorrigible savages." This is the alternative which is now presented to 70,000 men, women and children, in the 19th century, and under the sanction of the most enlightened and christian republic on earth!! O tell it not in Gath! If such a construction of the most solemn treaties and guaranties is to prevail; if the faith of this great nation is thus to be given to the four winds, then let me plead for the Indians while I may—for who can tell how long he shall be permitted to enjoy this, or any other constitutional right?

(To be concluded in our next.)

RELIGIOUS.

From the New-York Evangelist.

PRAYER OF FAITH.

Mr. Editor—I do not feel satisfied to have this subject stand precisely as it is left in your columns. It seems to me that both the Dr. and his reviewer are a little foggy on some points, or at least that they have left the great question, "what is the prayer of faith?" very loosely answered.

The phrase, *prayer of faith*, is not found in the Bible, nor, so far as I know, any that is exactly equivalent to it. It is commonly used among us, so far as I know, to denote prayer, accompanied with *the confident persuasion that God will grant the very thing prayed for.* I do not see how this persuasion can be faith at all. It seems to me to be more like *hope.* Faith is the *belief of a revealed fact.* In the case supposed, of my praying for the conversion of J. S., what revelation have I to believe on the subject? Admitting that I have this confident expectation, and that J. S. should not be converted? Such things do often occur. Has the scripture been broken? God has promised, that if I believe on the Lord Jesus Christ, I shall be saved. If this fails, God's promise fails. But as I read the Bible, there is nothing I can do, as a condition precedent, which enables me to claim a promise of the conversion of J. S.

If I undertake to believe that J. S. will be converted, I exercise the same kind of faith on this subject, which the *ultra* Calvinists exercise in regard to their being among the elect, "a faith not founded on scripture, sense, or reason." The prayer of faith, is prayer believing what God has promised in regard to the subject matter of the request. The question, what God has promised, must be decided by a reference to the Bible, which contains all that God has promised on any subject.

In the prayer of faith, therefore, it cannot be essential, to believe that God will grant that specific blessing prayed for, unless he has revealed that he will. If before I exercise the prayer of faith, I must believe that God will grant the blessing, on what grounds or evidence must I believe it? If I attempt to exercise such a belief, must I not do it by the enthusiastic process, working myself up to the belief, without evidence?

If I should leave it here, I should do injustice to the subject. Christians often pray for specific blessings, say the conversion of J. S., with a peculiar earnestness and agony of desire; "travailing in birth," the Apostle calls it. Sometimes also they are led to feel a strong expectation that the blessing will be granted. This expectation seems to arise, not from external evidence, but from some inward impression on the mind; and is a thing not sought, or run into, but which seems to come upon a person without any effort of his own. Often this feeling gives peculiar earnestness and point to his prayers. Often too, the result meets the expectation.

I do not think this is faith, for it does not lay hold of any thing that God has testified. In many cases, I believe it may arise from the influences of the Holy Spirit; in others I doubt not it is the effect of a heated imagination. In the former case it seems right that this fervent expectation should be cherished. In the latter it should be subjected to the understanding, and brought down to the level of the evidence. If it is the work of the Holy Spirit, it must be a holy work, i. e. accompanied with a special exercise of those holy affections which the Spirit delights to produce, such as humility, love to God, pure benevolence, not growing out of natural relation, but out of a zeal for God's glory, with a sense also of God's ability to do it, and of the sufficieney of Christ to take away the sin which naturally hinders it from being done. This expectation, so far as it is rational, may perhaps be rather considered as an *inference* from the assistance received of the Spirit in prayer. On this subject, I cannot better express myself than in the words of President Edwards, in part ii. sec. 2. of his "Thoughts on the revival," Works vol. 4. p. 206.

"In order to drawing a just inference from the supposed assistance we have had in prayer for a particular mercy, and judging of the probability of the bestowment of that individual mercy, many things must be considered. We must consider the importance of the mercy sought, and the principle whence we so earnestly desire it; how far it is good, and agreeable to the mind and will of God; the degree of love to God that we exercised in our prayer; the degree of discovery that is made of the divine sufficiency, and the degree in which our assistance is manifestly distinguishing with respect to that mercy. And there is nothing of greater importance in the argument than the degree of humility, poverty of spirit, self-emptiness, and resignation to the holy will of God, which God gives us the exercise of in our seeking that mercy: Praying for a particu-

far mercy with much of these things, I have often seen blessed with a remarkable bestowment of the particular thing asked for.

From what has been said, we may see which way God may, only by the ordinary gracious influences of his Spirit, sometimes give his saints special reason to hope for the bestowment of a particular mercy they desire and have prayed for, and which we may suppose he oftentimes gives eminent saints, that have good degrees of humility, and much communion with God. And here, I humbly conceive, some eminent servants of Jesus Christ that have appeared in the church of God, that we read of in ecclesiastical story, have been led into a mistake; and through want of distinguishing such things as these from immediate revelations, have thought that God has favored them, in some instances, with the same kind of divine influences that the apostles and prophets had of old.

From the same.

PARTIAL TRANSUBSTANTIATION.

I have never supposed that the elements used at the Lord's Supper were any thing more than simple bread and wine, but that all their spiritual value depended upon their being a memorial of the death of our Lord Jesus Christ. I have ever understood the celebrated argument of Dean Swift, on this point, to be perfectly unanswerable. And when we ask of God that he will bless the bread and the wine for our benefit in this ordinance, we do not ask him to do any thing to the articles themselves to alter them in the least, or to make them in any way different from other bread and wine.

I have often heard an expression used in the prayer on such occasions, which seems to imply something more than this. The minister prays that God would "consecrate and set apart from a common to a sacred use, so much of the bread or wine as may be needful for the present occasion." Now this means something or nothing. If nothing, why present such a request to Almighty God! If something, does it not mean that God should do something, which should alter this bread and make it different from other bread! What is that difference, unless it is a partial transubstantiation? If any one who is in the habit of using this expression, will explain what it means, without running at all into any popish notion, he will confer a favour on one who likes to UNDERSTAND.

From the New-York Observer.

LETTERS FROM CEYLON.

Extract of a letter from a missionary in Ceylon, to his friend in New-York, dated Oodooville, January 8, 1830.

For a few days past we have been very busy both in body and mind, in assisting our sister Mrs. Scudder to prepare for and commence a journey to the Neilgheny Hills. Dr. Scudder has been there since last July; his health was improving, and he was to return last month, but He whose ways are not as our ways appointed otherwise. He has been very ill with a fever, so that his life was dispaired of, and now is too weak to journey and is advised to remain there some months longer. Mrs. Scudder has taken one child and left with the sisters four. In her affliction we are afflicted, for in our little body when one member suffers, all the members suffer with it. Nor is this all, we are ourselves afflicted. Already has our friend and brother been absent during the illness of several of our children, and we have to anticipate his absence perhaps nearly a year longer. The affliction to the heathen too is not small, though they may not feel it so. His station has suffered, and will suffer much by this long absence in many respects, besides that the poor heathen will not hear from his lips the offers of love and mercy which he was wont to proclaim.

There has been some unusual feeling, and I hope is still an earnest desire, to see the revival of the work of God amongst us; but very little movement of the waters. Do you pray for us? Do you believe that Christians generally pray for us as they once did? Have they not heard so much of the rapid progress of Christianity in the East, that they think the work about done? There is a sad mistake on this subject, and it is to be lamented deeply, that *the truth* and *only the truth* is not known; but it is readily seen, that the sources from which information is derived with different individuals is such that there must be mistakes and contradictions innumerable. A Bishop journeys through the provinces of India and gathers together facts from the chaplains. A missionary gathers them from his brother missionaries, who live in the midst of the people and mingle with them at their houses at all times, while chaplains, it may be, rarely speak to any but their servants, and more rarely know any thing of their language, and may therefore be imposed on on every hand. A gentleman traveller associates principally with those who esteem heathenism better than Christianity, and talk of the mildness, politeness, &c. of the heathen, and readily believes that there is no need of missions, and that they have done no good.

Extract of a letter from the wife of a missionary in Oodooville, Ceylon, to her friend in New York.

Sabbath evening, November 15, 1829.—Our Sunday school was this morning unusually pleasant. I have told you that there are something more than one hundred girls who belong to my part of the school; these are divided into twelve classes, over each of which is one of the girls of the boarding school. They meet in the verandah of the girls' bungalow. At the ringing of the bell, at 8 o'clock, I go out and give tickets for attendance to all present, and see that the teachers are in their places, &c. At 9 o'clock I go again to hear their lessons, &c. and reward those who deserve it with another ticket. This morning on going the second time, I found nearly all the teachers were exhorting the girls to repent and believe on the Lord Jesus Christ. Old Mareal also, who you know is a member of the church, was seated by one class, and the teacher with the class, were listening to the exhortations of this poor, ignorant, but I hope sincere follower of the Saviour. I thought how you would enjoy this scene, as I passed on from one class to another, nearly round, without venturing to interrupt what I thought better for the moment, than their catechisms and other lessons. Oh, for that Spirit which can save these souls, as well as those on whom the Gospel shines in all its splendor. Sometimes I am almost discouraged; every thing connected with the school is so like up hill work that I am ready to think nothing is done and nothing will be done. When I see them as this morning, I take courage, and feel as though some souls will be saved. I seem to lay hold on the promises, and feel assured that "though the seed lie buried long," it will spring up and bear fruit to the glory of God. I fear, however, that I have more and more feelings of doubt and distrust concerning it. I have sometimes thought of making out something like a report, and sending it to some Sunday School Society, in the hope of exciting an interest in the prayers of teachers at their meetings for prayer, and on Sabbath mornings in their schools. Is it known, think you, that there are Sunday schools in heathen lands! At most of our stations there are, I believe, such schools, somewhat similar to ours.

Monday, November 23.—As I have begun to tell you about our Sunday school, perhaps you would be interested to see another side to the picture given above. Yesterday I found, on going out the second time, that most of the classes were engaged as the week before,—the teachers explaining the lessons, and talking to the children,—and joined myself to the first class, which consists of five pretty good readers; they have committed to memory all the catechisms, a Scripture history, some prayers, and read nearly through the second Gospel, and of late they say something of the sermon heard the preceding Sabbath. On asking them some questions as I often do, but such as were a little new, I was surprised at their ignorance; simple questions which I should have thought they could answer *of course*, and which I am sure they have heard many times, they knew nothing of. It seemed, what I know is the case, that many words convey no idea to their minds, and they hear and repeat them a thousand times without knowing what they represent. I never thought so much nor felt so deeply that there is a thick veil spread over their minds, which nothing but the Holy Spirit can remove; they are in thick darkness, and not these little ones only, but children of a larger growth—all are children—all in thick darkness. There is no doubt but some part of what is committed to memory will be remembered, and by continued explanations, a little truth will be understood, but *the progress is so slow*. Say, does it look like India's being converted in a day! Would that they who report progress did not so often seem to confound the preparatory work with the work itself. The prospect for females is much darker than that for males, prejudices are still very strong against their learning any thing, and after they are instructed, there are many hindrances to their exerting more than a feeble influence on those around them. Still, I hope I can say, with sincere thankfulness to Him whose work it is, that *something* has been done, and is doing to prepare the way before Him. Yet what are human wisdom, and human efforts, without His life-giving Spirit. If He breathe upon us we shall be revived, these dry bones will live and become an exceeding great army. Do not cease your prayers for us because we have been favored, and have still many mercies, for on account of all these we need them the more.

[From the African Repository.]

THE COLONY OF LIBERIA.

EXAMINATION

Of Mr. Francis Devany, High Sheriff of the Colony of Liberia, before a Committee of Congress, on the 26th and 27th of May, 1830.

We published in our number for April, the Report of the Committee of the House of Representatives, to whom was referred the memorial of the American Colonization Society, addressed to that Body and to the Senate of the United States. This Committee consisted of the Hon. C. F. Mercer, Mr. Everett, of Massachusetts, Mr. Rose, Mr. Williams, Mr. Vance, Mr. Denny and Mr. Kincaid. Just before the adjournment of Congress, Mr. Francis Devany, one of the earliest, most intelligent and respectable settlers in Liberia, who has, for some time, held the office of High Sheriff in the Colony, arrived in Washington, and, as he had resided in Africa for more than seven years, had discharged faithfully and usefully, the duties of several responsible offices, and had been and continued to be engaged in extensive trade, it was deemed important, by Mr. Mercer, Chairman of the Committee just mentioned, to receive his testimony, respecting the geography, climate, soil, natural and civil History, municipal Government, manners, productions, commerce, navigation, arts and improvements of the Colony of Free coloured Persons in Liberia.

The Committee, together with several Senators and Members of the House, invited to attend on the occasion, met in the capitol on the morning of the 26th of May, and the replies of Mr. Devany to the various questions proposed by the Chairman, and other Gentlemen of the Committee, excited so much interest, that the examination was continued until after the Meeting of the House of Representatives summoned the members to their seats, when an adjournment took place until 9 o'clock the next morning. At that time a much larger number attended than on the preceding day, and through the kindness of Mr. Stansbury, Reporter to the House, we are enabled to present the following statement as comprising, briefly, the testimony given by Mr. Devany, in reply to the interrogatories proposed to him.

It should here, perhaps, be stated, that Mr. Devany was born in South Carolina, a slave, the property of Langdon Cheves, Esq. formerly Speaker of the House of Representatives; that after acquiring his freedom, he practised the trade of a sail-maker in the employment of Mr. Fortin, a man of colour well known in Philadelphia; that more than seven years ago, he embarked for Liberia; that, while employed for a few months by the Colonial Agent, to navigate a small public Vessel to different parts of the coast, for the purpose of obtaining supplies for the early settlers at Monrovia, he was enabled to acquire the sum of $200; that with this, he commenced trade, and from sales made on his own account and as consignee of others, he has, in less than six years, amassed a property valued by him at from 15 to 20,000 dollars. Mr. Devany states that his sales in a single year had amounted to 25,000 dollars. The Brig Liberia, in which he took passage with his family for Philadelphia, to visit his own and his wife's relatives, brought from the Colony, on account of the owners, a Cargo valued at 20,000 dollars.

Mr. Devany stated, in reply to queries put to him by the Hon. Mr. Mercer, Judge Spencer, and others, that the Colonists labour under very serious inconvenience, for want of a National Flag, under which to sail. A number of vessels are owned by them, which might, and would, be engaged in commerce to this country, but which are laid up at present for want of a Flag. Mr. Devany himself owns one, which cost him a thousand dollars. Another Colonist owns a vessel that cost 6,000 dollars. Both these valuable vessels are now laid up and going to decay, as the owners do not consider it safe to venture them at sea, under existing circumstances. Besides these, there are five or six others owned in the Colony, of smaller value. These are engaged in a coasting trade of very confined extent; the greatest distance to which they venture to go, is as far as Sierra Leone. The object of their apprehension is not the hostility of the European powers, but the pirates who infest those seas. The British and French have both behaved in the most friendly manner toward the Colonists. The French sloop of war Dragon, captured one of these pirates, and carried her into Goree, whence she was sent home to France, and condemned. The British sloop of war North Star, captured another, but gave her up again, for want of sufficient evidence for her condemnation. These pirates consist chiefly of Spaniards, some of whom sail in American vessels. When one of these strange sails approaches, the Colonists feel some apprehension, and immediately resort to the Fort, and put themselves under arms. They have six volunteer companies in uniform, beside militia, amounting in all to about 500 effective men. The Colony had not been attacked since the time, at which Mr. Devany arrived, which he attributes to the fact, that the hostile natives perceived that the Colony had been strengthened, by a reinforcement of its numbers, and was in possession of cannon and other means of defence. Efforts were making to increase these means, but the Colonists had but little money to devote to that object. They have a stone Fort, called Fort Stockton, which was repaired by the late Dr. Randall, and is about two-thirds finished. It is of stone, and the walls ten feet high.—But as the platforms for the guns are not yet finished, it is at present able to work but two small eighteen cannonades. The stone of which it is built, and which is commonly employed in erecting the houses of the Colonists, is a blue granite, very hard and solid. Besides this, they have another species of stone much softer, and impregnated with iron. This latter is employed in Sierra Leone, almost exclusively; but at Monrovia it is but partially used, for window sills, chimney pieces, &c. They get lime in abundance, from shells on the Junk river. It is of the best quality, and makes good hard finished walls.—Wood being plenty, they have all the building materials they can desire, with the exception of nails and iron work. The harbour is counted the best on that coast, and is seldom without a vessel. There are 9 feet water on the bar, and 12 to 16 feet on the inside of it. Mr Devany, in 1824, was in command of a Colonial vessel for 6 months.

The prevailing morals of the Colonists are good. Mr. Devany had witnessed but one fight among them during his residence there, and that was occasioned by a sort of political quarrel with a coloured man from Sierra Leone, who, partaking of the jealous spirit which prevails among some persons there, had spoken in an abusive manner of the American Colony and its Government. Larcenies, under the value of 5 shillings, are punished by fine. Those above that sum, by imprisonment and whipping. No instance of capital crime had yet occurred.—Where the laws of the Colony are silent, resort is had to the laws of the United States, so that no crime can, through any deficiency of that kind, be committed with impunity. One case had occurred in which a Court of Inquiry was held, upon a Colonist charged with having fired a gun in one of the Kroo towns, by which a man was accidentally shot. The matter, however, was compounded, by paying a fine of a hundred bars to the friends of the deceased. (A bar is a technical term, signifying a quantity of goods of any kind, to the value of 25 cents first cost.) The courts, when sitting, are well attended. Witnesses are brought up by a process of subpœna, as in the United States. Some instances of Intemperance have occurred, but the habit is confined to two persons only, and does not go to such an extent, as to be of serious injury to the families of the individuals, who are blacksmiths. They have three churches, frame buildings, one of them with a steeple. One belongs to the Baptists, another to the Methodists, and one not yet finished to the Presbyterians. Divine service is attended 3 times on Sunday, and also on Tuesday and Thursday evenings. The Sunday schools are attended by many of the native children. All who can be decently clad, are in the habit of attending.—But such as are not clothed will not come. The natives in the neighbourhood of the Colony are adopting our mode of dress; the men wearing pantaloons, and the women a cloth garment, covering nearly their whole person. They were formerly but very slightly covered, but now females in that situation will not pass through the town, but take a circuitous route to avoid observation. No dancing is practised; the religious part of the community having prevailed in discouraging it. Several of the neighbouring tribes have voluntarily put themselves under the laws of the Colony, and sought its protection. On the death of old King Peter, a celebrated chief in the neighbourhood, his head man, called Long Peter, made an effort to usurp the government of the tribe. But they fled to the Colony for protection; in consequence of which delegates were sent among them, and the matter was compromised, by appointing Long Peter as head man, but not as King. The chief acquiesced in this arrangement, and the people were satisfied and returned to their employment. The natives of this tribe have adopted our dress, and many of the children attend the schools in the Colony.

A very active trade is carried on at Monrovia. A Colonist, by the name of Waring, will have sold goods this year to the amount of $70,000. Mr. Devany's own sales amount to between 24 and $25,000. Being asked how much he considered himself as worth, he replied that he computed his property at $20,000, and would not be willing to take that sum for it. He has been in the Colony seven years, and had but little property when he went there. Coffee is very abundant in the higher and more rocky grounds; on sandy soil it is not so plenty.—The produce of the plants is very various; from some trees enough may be gathered to fill a pocket handkerchief of the largest size, while others will not yield more than half a pound. It resembles the coffee of Java, being white and of large grain. There is another kind, of smaller grain, but this is but little used. The Colony as yet has not made coffee an article of export, the Colonists not having had time to engage in the regular cultivation of the plant. They gather, however, enough for their own consumption. They export dye woods, of different kinds, hides, ivory, palm oil, and rice. The French, in particular, are desirous of trading in the last article. Provisions are plenty, and in order to keep up the native trade they are sometimes taken in greater quantities than can be consumed. The traders refuse none that is brought in. The Colonists in general are well satisfied with their situation. The exceptions are very few, and consist of some old women and persons of very weak capacity, such as the Colonists would be glad to get rid of. On the tables in Monrovia may be found beef, mutton, fish, fowls, ducks, and occasionally a turkey or a roast pig, together with the fruits of the country, which are very various. Coffee and tea are used for breakfast. Being asked whether any of the Colonists had become so dissatisfied as to remove, he replied that one or two had done so. One in particular had returned in the same vessel with himself. This was a coloured man by the name of Huntt, who had been originally a slave, but was liberated in Richmond; and another by the name of Wilson, whose character was very exceptionable. He had left a wife in the United States, and on coming to Monrovia was desirous of marrying another woman. Being prevented from doing so, he had gone to Sierra Leone, where he married, his first wife being still living.

The health of the Colony is, in general, good. From ten days to six weeks after their first arrival, strangers are liable to attacks of ague and fever, but after that time they are usually healthy. Mr. Devany had travelled up the St. Paul's river till he came to a series of falls extending in all about 10 or 12 miles, in which space the water often falls perpendicularly 20, 30, and 50 feet. About 60 or 80 miles up that river, lie the dominions of King Boatswain. The intermediate country is finely wooded, abounding with valuable ship timber. They have a species of oak, which is an ever-green, and grows to the size of five or six feet diameter at the stump, rising from 60 to 100 and 110 feet without a limb. They have, besides, a species of poplar, of a reddish colour, which works well, and is employed by joiners for the inside work of houses. They have not the disease of the worm which prevails on *Cape Coast*. Water that is taken from a running stream, in the sun, abounds *there*, with a small species of worm, which, being swallowed, occasions a distressing and fatal disease. Water, in tanks, is not liable to be thus infested. But at Cape Montserado, nothing of this kind is known: nor is the lumber of the houses liable, as in some parts of Africa, to be destroyed by ants. There is a clay, however, which the ants, called by the natives "Bug a Bug," use in building their nests, and which is also sometimes used by the poorer inhabitants in plastering their houses, and which contains an insect that does eventually destroy the timber. They have some timber which is never known to contain a worm, though it may have lain upon the ground ten years. They have a species of teck similar to that in Brazil; also a brimstone wood, much resembling mahogany, but of a lighter colour. They have the great ant of Africa, which, however, instead of an annoyance, proves serviceable in clearing their houses from vermin of every description. A band of these formidable insects will attack and master a living rat; and having put him to death will divide his body into small pieces, and marshalling themselves in array will carry every particle of the spoil out of the house to their nests.

They give the master of one of their schools a salary of $450. This he did not consider sufficient, and engaged in business as public surveyor; in consequence of which the school had somewhat declined, but they had the prospect of getting another teacher. They are desirous of having white men,* competently educated, to teach their schools; in which capacity only, and in that of clergymen, white persons are allowed to reside in the Colony. A newspaper is published in Monrovia, by Mr. Russwurm, a coloured man, and a graduate of a college in Maine. He published a paper some time since in New York. He has now upon his list between 2 and 300 subscribers.

Mr. Devany had visited the Colony of Sierra Leone, but found it by no means in so prosperous a condition as their own. He attributed the difference to the residence of European traders among them, who had engrossed the commerce to themselves, and treated the coloured inhabitants with little more respect than they would receive in Carolina or Georgia; not unfrequently ordering them to be whipped. In consequence of this, the spirits of the people were depressed, and numbers of them would gladly resort to the American Colony. But this is strongly discouraged, as they are not considered good settlers, and in several instances had created trouble. Being asked how the Agents of the Government treated the Liberian Colonists, Mr. Devany replied, "perfectly well, entirely to their satisfaction." They placed them on a footing of perfect equality, as much as if no distinction of colour existed. The people had great respect for the agents, but still felt themselves at the head of their own society. Much activity and emulation prevail; each settler endeavouring to push his own fortune by all proper and honourable means. If one builds himself a comfortable house this season, his neighbour will endeavour to have as good a one the next. But this competition is attended with no ill will. A plat of the town is drawn and laid off in lots, and when new settlers arrive they employ a lottery to fix their several situations; each being allowed in the town a quarter of an acre, and 15 acres in its neighbourhood, which he is at liberty to cultivate for himself. Some who wish to become farmers, and settle at a distance, are allowed small farms of 50 acres. The soil is cultivated with ease. Ploughs are not yet introduced. They have some mules which they brought from the Cape De Verds. There are also a few oxen; but these, not having been early broken, do not work to advantage. The late lamented Mr. Cary, however, had a yoke which he broke himself, and which worked very well. They had had some horses, but these not being well managed, had died. Others, however, could readily be procured at the Rio Pongas. The climate is mild and uniform; the thermometer never being lower than 68 deg., nor higher than 88 deg., save perhaps one day in a season, when it has been known to rise to 91 degrees. There is a constant sea-breeze, and Mr. Devany had seen the weather quite cool; not cold enough, however, to produce frost. The houses have no chimneys except to the kitchens; but it is customary, in the cooler weather, to use small furnaces with charcoal. Many of the houses are built of stone, others of logs, weather-boarded. Some of these are painted white, with green Venitian blinds. They have gardens abounding with vegetables, and various native fruits. There is a species of sour orange that seems indigenous to the soil, being found in abundance. The seed of the sweet orange has also been brought from Sierra Leone, and succeeds well. The tamarind is also plentiful, and the Colonists have now received seeds from America, and are endeavouring to raise various West India fruits. The pine-apple is common, and they have a species of cherry growing in large clusters like grapes. The palm-tree abounds, and is of great value; palm-oil is worth from 5 to 6 cents a pound. They take it in trade from the country people at from 8 to 10 cents a gallon, and the gallon contains from 7 to 8 pounds.

King Boatswain, above mentioned, offered to place one of his children with Mr. Devany. The natives appear to like the colonial habits, and readily fall in with them; their chief difficulty arises from the want of a mutual knowledge of each other's language. Natives, when reduced to slavery as a punishment for crimes, are considered as permanently degraded, and find difficulty in returning if they obtain their liberty.—But those who are taken prisoners in war are not considered as degraded in the least, and are often ransomed at a great price. Many innocent persons are sent to slavery under the pretext of crime, but in reality with a view to sordid gain; the captains of the slave ships instigating the people of a neighbourhood to bring "palavers," that is, criminal accusations against each other, and having sentence pronounced, that they may thus make up their cargo. The slave-trade is not suffered to exist within the limits of the Colony, nor is it to be found within a space of from 45 to 50 miles on each side of Cape Montserado. The whole distance from Cape Mount to Little Bassa enjoys this favoured exemption. Any person attempting to engage in this traffic within the Colony, is seized and imprisoned. Mr. Devany left several natives in prison who had been charged with this offence. The crime is made piracy by their law, and none of the Colonists have ever been concerned in it. Whispers did prevail with respect to one individual, but no proof has been adduced. Mr. Devany being asked, in conclusion, whether, if the Colony should be recognized as independent by the United States and the European Governments, they had any fears as to being able to defend themselves from the natives and all others? He replied, with great promptitude, that the Colony is not in a state of complete defence; the United States' guns need remounting, and the battery repairing: if this was done, they would not have the least apprehension on that subject; and that to be thus acknowledged, was the general desire of the Colonists.

From the African Repository.

LETTER OF THE REV. GEORGE M. ERSKINE.

Caldwell, Liberia, April 3, 1830.

REV. AND DEAR SIR: I am now at Caldwell, Western Africa, with my family. I can say I am well pleased with this country; and I believe it is a general feeling among the late emigrants. We have been here one month, in which time we discover something of the customs of the country and productions of the soil; and are fully persuaded that the honest and industrious can, with great ease, secure a comfortable living, accompanied with many of the luxuries of a tropical climate. There is, I think, but little sickness in the Colony this season. We have been here one month, fifty-eight in number, and have had thirteen or fourteen cases of climate fever, two of which were doubtful, but no deaths as yet. But, Sir, the state of things, with regard to schools, is truly lamentable. The only school in the Colony at this time, is a remnant of one at the Cape.—Among the present emigrants, there are seventeen out of forty-eight that can read the Holy Scriptures, leaving thirty-one that cannot. Now, Sir, suppose each company of emigrants to this place bring a like proportion of illiterate persons into the Colony, then what state, think you, it must be in! But again, Sir: I am greatly mistaken if this Colony is not, for several years yet to come, mostly to be peopled with slaves sent out by their present owners, without any education themselves, and without means and very little desire to have their children instructed; and add to the above, that this people is planted in the midst, and are daily conversant with, a people that are not only heathen, but a people extremely partial in favour of their grovelling superstition. My dear Sir, this being the case, whether is it probable that they will come over to us, or we go down to them.—To me the latter is the most likely, as it is the very essence of human nature to seek the lowest depth of degradation. Permit me to say, Sir, there must be a great revolution in this Colony before it can have a salutary influence on the surrounding natives; that is, before it can have a moral influence over them. My dear Sir, I am persuaded, the Parent, with all its Auxiliary Societies, has in view not only the good of emigrants, but also the highest good of the heathens, who are so numerous on this Continent. Therefore I humbly pray to Almighty God that he may move upon the minds of the whole combined nation, so as to incline your honours to establish free or public schools, with enlightened teachers, for the advantage of the children whose parents are not able to school them. I am thankful to the great parent of heaven that he has continued to me the same feelings that I had in your country; that is, that I may preach the gospel extensively in Africa. He has brought me into the harvest-field of immortal souls, which is indeed white for labour. And since he has brought me hither, I hope he will spare my life, and engage my heart and hands in the glorious work; but I submit myself into his hands, to do as he seemeth good.

Your servant,
GEORGE M. ERSKINE.

*White men are exposed to great danger from the climate; it is much better to educate coloured people in this country, and send them to the Colony.

THE PROPOSITION MET.

The proposition made at the last anniversary of the Danville Colonization Society, by a gentleman of the *Trowel* has been promptly met. Eleven other gentlemen have subscribed their names as life members, at $10 each, making the round sum of $120. This, in addition to other sums collected from our philanthropic citizens, makes the neat sum of $220, sufficient to transport ten free blacks to Liberia. Let other societies do as much, and the people of Danville and its vicinity will try again; and may heaven prosper the work.—*Olive Branch.*

In compliance with certain resolutions passed at the anniversary meeting of the Danville Colonization Society, the managers of

that Society make known that they will bear the expenses of the emigration to Africa of any respectable free person of colour, or any liberated slave, of our vicinity. Any information desired, or intercourse with the board of managers, may be had by applying to J. A. Jacobs, Secretary.—*Ib.*

CUMBERLAND PRESBYTERIANS.

Our brethren of the Cumberland Presbyterian Church in the United States have established a paper, which is published at Princeton, Ky. with the title of *The Religious and Literary Intelligencer*. It was at first edited by the Rev. F. R. Cossitt, President of Cumberland College; but finding the labor of conducting it to be incompatible with his duties as a Teacher, he relinquished it; and has been succeeded by the Rev. David Lowry. The 14th No. of this paper contains the minutes of the second *General Assembly* of the Cumberland Presbyterians, which consisted of *twenty two* Ministers and *fifteen* Elders. They enumerate *nineteen* Presbyteries in their connexion. We extract the following Resolution because of its general interest.

Philadelphian.

"Whereas, the American Bible, Tract, Temperance and Colonization Societies, and the American Sabbath School Union, are, in the opinion of the General Assembly, calculated to promote the best interests of the human family, and most of them, have been owned of Heaven in the salvation of many souls; whereas, a union of effort, for many important reasons, is best calculated to extend the Redeemer's kingdom, and from primitive practice and the word of God, appears to be a duty incumbent on all churches and individual Christians; and whereas, this General Assembly would wish to arouse the slumbering energies of the members of their own church, and provoke others to love and good works, and to co-operate with those engaged in this benevolent work, in calling, if possible, all the inhabitants of Mississippi Valley, which is their principal field of labor, to the battle of the Lord against the mighty,—

Resolved, therefore, unanimously, That this General Assembly do most heartily coincide with the views of those societies, and will co-operate with them so long as they are conducted on liberal and prudent principles, and free from sectarian influence.

COMMUNICATIONS.

For the Western Luminary.

ON CHRISTIAN LOVE.

Those who hold the same views on subjects which they think important, or in which they take a deep interest; will feel a growing attachment to each other. Or to illustrate more fully—suppose an individual who is your friend, and whose actions justly entitle him to the respect and esteem of his countrymen; let foul slander assail his character or the band of assassins his body, would you not feel a kindred union to those who espoused the cause of injured innocence? To feel otherwise would be unnatural; for harmony of views must produce harmony of feeling.

A union of sentiment on a few important points is a sufficient basis for this harmony.

Among the evidences laid down in the Bible by which we are to determine whether we are the children of God or no, we find this the most prominent. "We know that we have passed from death unto life because we love the brethren." A few thoughts on the nature, and the advantage arising from the practice of this christian duty.

It is of the same nature of that love which a christian has for the character of God. If we love an object for the excellencies it possesses, wherever we see those excellencies we will love them.

God is revealed to us a pure, and holy Being—one who abhors sin—who is strictly just; —but who delights in goodness, and mercy. If God then (as a being in whom we see those perfections centering) is lovely in our estimation, because of those perfections, would we not love these same traits, wherever we may find them?

The christian loves God not only for his goodness to him; but he loves him for his holiness. Job says of God, "Though he slay me yet will I trust in him." Here we see Job's love to God did not arise from the supposition that God would bless him, but because he considered the perfections of that Being such as to demand, and elicit that feeling of the heart. And although the goodness of God to his people lays them under renewed obligations to love and serve him—yet aside from this, they ove him for his holiness, and justice—They love him because he is God. These are the feelings of every renewed heart towards God; ready to exclaim with Job "Though he slay me, yet will I trust in him."

Man was created in the image of God, in righteousness and true holiness: but sin has defaced that image in man. The religion of the gospel is calculated to restore that image in part, to all who yield obedience to its requirements. For Christ who brought the gospel of peace to our world is our ensample, and "he is the brightness of the Father' glory and the express image of his person."

Now if we love the character, and person of Christ, because he is holy, (and his people take him as their pattern) we will love them in proportion as their characters assimilate to the character of Christ. Nor will our love be restricted to those who agree with us in every minutia; but it will extend to all of whatever name upon whom we see the image of God imprinted by the saving influence of the gospel; for if any man says that he loves God, and is void of that feeling towards his brother, he is condemned by the Bible of truth. It is to be borne in miad that the love to the brethren will be proportionate as we see their walk and conversation correspond with their profession. The love of the christian therefore, to his brethren is of the same nature as his love to the character of God, which is not founded in selfishness.

The love of christians should be ardent, because it is a source of enjoyment on earth. What pleasure does it afford to christian friends to mingle souls, and feelings. But unless attachments are ardent, they cannot participate in those blessed enjoyments which arise from christian converse. David speaks of one with whom he had taken sweet counsel, and with whom he had walked to the house of God. From the connexion it is evident their converse was of heavenly things. And all who do really fear the Lord, of whatever name, will still delight to speak to each other of the heavenly Canaan, the anticipations of which are so pleasant.

But alas, how often do christians lose of the pleasures arising from brotherly love, by forgetting the injunction of the scripture "see that ye fall not out by the way." They disagree about matters of minor importance and engage in doubtful disputations, which gender strifes.

We should love christians; because to love will be our employ in heaven.

In heaven the christian will see him who is altogether lovely.—And all who compose the innumerable company that surround the throne on high will be the objects of the christian's love, because they are all holy. Then to love and adore will be the sweet employ throughout eternity—Nor will there be a harp of heaven strung to any other note than love.

But unless these principles be implanted while on earth, we never can tune our harps for the melody of heaven. AMICUS.

For the Western Luminary.

ADDRESSED TO ——.

And is that noble mind beyond a cure
Debas'd—hold'n in the giant grasp
Of vice beyond release? That intellect
Which might have shone upon the world—illum'd
The darkness of inferior minds—and
On the tallest arch of Fame's glorious
Temple, inscribed its deeds? Thus have I seen
A youthful tree shoot forth its verdant branch;
Much promise of fruit it gave—but alas!
The blighting worm fed on its root, and when
I fondly look'd for fruit, the op'ning bud
Wither'd,—decay'd and fell to bloom no more.
The deadly foe had wound his fatal way
To its very heart and core.
O ——, is every
Aspiration that bore aloft your heart,
Extinct,—the virtuous wish to benefit
Your kind, and leave among the sons of men
A name of sweet remembrance? What madness
Hath seized your brain? What desperation drives
You on to ruin,—yes, ruin utter—
Total—in the present, and in the life
To come. O, my heart bleeds to see this wreck
Of character, talents—of temporal
And eternal weal;—to see a *Rev'rend*
Father's hairs, with overwhelming sorrow,
Brought to the grave,—a mother's—sister's
Tender, yearning heart broken.
Stop—pause
Mad youth! Dash from your lip the fatal cup;
And though the spark'ling draught allure, with charms
Never so attractive,—avoid the death!
Curs'd be the art that ruin'd you. The black
And heartless heart, that poison'd in the bud,
And blasted by the pestiferous breath,
The hellish mildew of INFIDELITY,
The fruit, the fair fruit and early promise
Of innocent, blooming, unsuspecting,
Confiding youth.
But there is hope.
Stop—pause—think. Bow yourself before that throne,
Whose justice you have provoked—call upon
That Redeemer, whose wounds you've caus'd to flow
Afresh. His heart is tender—He will not
Spurn the repentant offender, nor turn
Him from his presence; but mercy will plead
His gracious promise, and *you yet shall live.*

J. A. J.

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, JULY 21, 1830.

Religious liberty in Greece.—By a proclamation issued by the Plenipotentiaries of England, France and Russia, the free exercise of all religions is permitted, and persons of any religious denomination are eligible to civil office. Considering the three powers from whom this proclamation came it could not be otherwise, and certainly it is as it should be.

The Inquisition.—The account of Mr. Bower, which we are now publishing, must deeply affect every reader. The horrid cruelties and monstrous injustice and impiety practiced by the authority of the Catholic church in this way are too revolting to be contemplated without feelings of astonishment and righteous indignation.

Second meeting in New York for the promotion of Sabbath Schools in the valley of the Mississippi.—At this meeting Judge Platt presided. Addresses were made by several gentlemen. It was stated that there were in the United States 550,000 children enjoying the advantages of Sabbath Schools, while at least two millions and a half of suitable age were destitute of these advantages. Of this number one million were in the valley of the Mississippi. To assist in the establishment of schools in the valley $25,000 had been raised or pledged in Philadelphia. At the former meeting in New York $11,600 had been subscribed. The amount raised at the two meetings and between them was $15.229. This added to what was raised in Philadelphia makes an aggregate of $40,229. During the meeting a letter was received from Col Varick, President of the Bible Society, enclosing a check for $500; also a letter from a mechanic, enclosing a contribution for $200.

The want of suitable teachers is one of the obstacles in the way of the general establishment of Sabbath Schools in the valley of the Mississippi. To obviate this difficulty in part, several perssons, male and female, at the eastward have offered their services for the business of teaching in these schools.

At a late meeting of the convention of the congregational churches in Massachusetts $500 was raised by 25 persons for the purpose of sending an agent into the valley of Mississippi to organise Sabbath Schools.

The wife of a missionary in Ceylon has charge of more than *one hundred* girls in her department of a Sabbath School. So she writes to a friend in New-York.

Fifty Dollars were contributed in Dr. Ely's congregation, Philadelphia, on the 4th of July, towards fitting out the third Philadelphia expedition to the Colony of Liberia.

The anniversary meetings of the congregational churches and their various religious and benevolent societies in Maine were held the last of June. The Rev. Mr. Whitney of this state was a delegate from the General Assembly to represent that body in the General Conference of the congregational churches in Maine. He was present at all the meetings, and spoke on several occasions. The following extract from the Report of the Conference exhibits the state of their churches.

"From the reports of the several County Conferences, though far from being perfect, it will be seen that 614 have been added by profession, and 114 by letter the last year; 132 have died, 38 have been dismissed and recommended, and 25 have been excommunicated: *Let him that thinketh he standeth, take heed lest he fall.* The present number as reported is 9115, a few less than were reported the last year. The reason of this is the reports of the County Conferences are incomplete. 10911 sabbath scholars are reported, and 3009 bible scholars. 15743 volumes in the sabbath school library, 35 Bible Societies, 72 Tract Societies, 40 Sabbath Union Societies, 26 Domestic Mission Societies, 60 Foreign Mission Societies, and 55 Temperance Societies.

Had the reports of the C. Conferences been full, all these numbers would have considerably increased, and some of them doubled. For instance only 55 Temperance Societies are reported, when it is supposed there are more than 100 in the State, and nearly all of them active and efficient. They are composed of the more substantial and efficient portions of the community and include a large proportion of the young. Some notorious drunkards have been reclaimed, and some of them give evidence of piety. From 150 to 200 decidedly intemperate persons have been reformed in this State, within two years.

It is the decided opinion of the late agent of the American Temperance Society, in this State, after much inquiry, that this reformation saves to the people of this State in the bare cost of spirits not less than $500,000!"

From the New-York Baptist Repository.

THE INDIAN QUESTION.

We recommend to our readers a patient and unprejudiced examination of President Humphrey's address upon the Indian question, the publication of which we have commenced this week upon the first page of our paper—the remainder shall be given in our next. People are generally unwilling to have their patience taxed with the perusal of elaborate articles, but we offer no apology for the space devoted on the present occasion to a subject so deeply interesting to every friend of humanity and of public justice.

The Indians have not, as yet, been removed—Congress has sanctioned no law to expel them from their rightful possessions—the President is authorized to negociate for an exchange of lands with such of them as may feel disposed to remove. They have hitherto been acknowledged by the general government as independent sovereignties—treaties have been made with them in which the faith and honour of our nation are sacredly pledged; and, as we understand the case, the United States are bound to defend the tribes alluded to against the agressions of Georgia, or any other distinctive sovereignty composing a member of the Union.

The Indians are unwilling to abandon their present possessions; they refuse to move into the wilderness—nor does the late Act of Congress, "in this case made and provided," say they must and shall remove. Georgia declares that they *must* either leave what she calls *her* chartered territory, or submit, after the expiration of a certain period, to a form of government with which they are unacquainted, and in the administration of which they are not allowed a representation. The concluding part of President Humphrey's address enters particularly into a fair exhibition of the dilemma, which the question now involves—and we hope our readers will give him a candid hearing.

ESSAY ON THE

BURSTING OF BOILERS,

BY M. ARAGO.

From this essay we present a few short extracts.

Explanation of explosions preceded by the opening of the Safety-Valve, or a decrease of elasticity in the Steam.

The facts of which I have already spoken, excite two very important questions. How does in happen that a boiler shall burst just as the safety valve has opened, and how does it happen that this accident is almost always preceded by a decrease of elasticity in the steam? Mr. Perkins has explained these cases by a very plausible theory, which I will now develope to the reader.

In an ordinary boiler when the flame does not reach along the sides above the level of the water, the water and steam are of about the same temperature. But should the water be very low, and the flames mount high, some part of the boiler may then become red-hot, and the steam in contact with the burning metal be intensely heated, without being rendered elastic in proportion.

At this moment, should the valve open completely, or be opened, the steam will rapidly fly off; the water, instantaneously relieved of the elasticity and weight which bore upon it, will burst upwards in an ebullition over the whole interior surface of the boiler, like the effervescence of Champaigne the moment it is uncorked. The water, thus flung in a froth through such a heated space, and into such a burning medium, will become highly elastic steam, so suddenly, that the valve will not be a sufficient outlet, and the boiler must give way.

The theory of Mr. Perkins, on the bursting of hot boilers, is, therefore, susceptible of an application to every explosion yet known. And as it accords alike with the laws of science and the demonstrations of physics, no time should be lost in embracing the precautionary measures which it suggests. These are,

1*st. To prevent by every possible means, even by fusible valves, if necessary, any probable chance of the boiler's becoming red hot, or in any degree over-heated.*

2*d. To give rigid attention to the condition of the pumps, for the free supply of water, and to the state of the apparatus about the boiler, by which the level of the water can always be known or ascertained.*

3*d. If, notwithstanding the care of the engineer, the boiler at any point should redden, to avoid a sudden opening of the valves or stop-cock, and to make it the point of attention first, and immediately to extinguish the fire.*

It is of the utmost importance that the boiler should be well scraped. In steam-boats that make use of sea-water, the saline deposit should be cleaned away as often at least as once in twenty-four hours. When river water is used, the crust will not collect as soon; but there can be no general rule fixed for the time; that must be looked to by the engineer, whose business it is to ascertain, by constant inspection, what is the state of the interior of the boiler.—*Canfield's American Argus.*

FIRST STEAM-BOAT TRIP.

The following letter was written by Robert Fulton Esq. the inventor of the Steam-boats, to Joel Barlow, Esq. on the 22nd of August 1807. Fulton was well pleased with his success in being able to run from New York to Albany in thirty two hours. In consequence of the improvements on the engines and boats it is now sometimes run in ten hours.

My Dear Friend—My steam-boat voyage to Albany and back has turned out rather more favourable than I had calculated. The distance from New York to Albany is 150 miles; I ran it up in thirty-two hours, and down in thirty hours. The latter is just five miles an hour. I had a light breeze against me the whole way going and coming, so that no use was made of my sails; and the voyage has been performed wholly by the power of the steam engine.—I overtook many sloops and schooners beating to windward, and passed them as if they had been at anchor.

The power of propelling boats by steam is now fully proved. The morning I left New York, there were not thirty persons in the city who believed that the boat would ever move one mile an hour, or be of the least utility. And while we were putting off from the wharf, which was crowded with spectators, I heard a number of sarcastic remarks: this is the way you know, in which ignorant men compliment what they call philosophers and projectors.

Having employed much time, and money and zeal, in accomplishing this work, it gives me, as it would you, great pleasure to see it so fully answer my expectations. It will give a quick and cheap conveyance to merchandize on the Mississippi, Missouri, and other great rivers, which are now laying open their treasures to the enterprize of our countrymen. And although the prospect of personal emolument has been some inducement to me, yet I feel infinitely more pleasure in reflecting with you on the immense advantage that my country will derive from the invention.

SECULAR SUMMARY.

James Porter, who robbed the mail near Philadelphia, last winter, was executed on the 2nd inst.

Wilson, who was an accomplice with Porter, and had also been sentenced to be hung, has been pardoned by the President. He is to remain in solitary confinement, and at hard labour during life.

Examination at West Point.—The examination of the Cadets at West Point, was closed a few days since. The names of the most distinguished cadets, not exceeding five in each class, are annually reported, agreeable with a regulation of the Military Academy, and attached to the Army Register. The following were reported at the late examination.

Reported at the examination in June, 1830.—First class—Alex'r. J. Swift, New York; William E. Basinger, Georgia; Walter S. Chandler, District of Columbia; Francis Vinton, Rhode Island; William N. Pendleton, Virginia. Second class—Rosswell Park, New York; James Allen, North Carolina; Henry Clay, Kentucky; Richard H. Peyton, Virginia; William A. Norton, New York. Third class—Robert P. Smith, Mississippi; Benjamin S. Ewell, New Jersey; George W. Ward, Massachusetts; Jacob W. Bailey, Rhode Island; Lewis Howell, Pennsylvania. Fourth class—Frederick A. Smith, Massachusetts; John H. Allen, New York; Francis H. Smith, Virginia; David R. Harris, Virginia; William H. Sidell, New York.

$6,400,000 of the public debt of the United States was paid off on the 1st instant.

The mother of Napoleon died on the 28th of April, from the effects of a fall, at the age of 83. She was immensely rich, and has bequeathed large sums in her will, for various charitable purposes, besides 500,000 francs to each of her children. The son of Napoleon is constituted her chief heir.—*Cour.*

The Cherokees.—The New-York Commercial states that Mr. Wirt is engaged to argue the cause of the Cherokees before the United States Supreme Court.

Emigration.—Last week about eighty Germans, from Alsace, passed through York, Pa. on their way to the west, in high spirits, and singing the songs of their country. Sixteen children, sleeping with their faces in the sun, were counted in one nest.—*Cent,*

The projectors of the New-York University have raised 90,000 of the $100,000 requisite to commence operations.—*Vt. Chron.*

Fuller at home!—John Fuller, the second teller in the U. S. Branch Bank, who was advertised as having absconded with upwards of $40,000 belonging to that institution; and who, it was afterwards ascertained, had become a defaulter to an additional amount of more than $17,000, has remained concealed in town, and during the night of Sunday, voluntarily surrendered himself to Mr. Frothingham, the cashier. He is now in confinement to await his trial at the next term of the U. S. District Court. Nearly all the money taken was given up.—*Traveller.*

FOREIGN.

French expedition against Algiers.—On the 16th May the whole army was embarked. The commander in chief, Count De Bourmont, has declared that it was the intention of France to take possession of Algiers, and form an establishment for commerce, as well as colonies; governed, perhaps, by a Prince of France.

ANECDOTE.

When Judge Peters was speaker of the house of assembly, one of the members in crossing the room, tript on the carpet and fell down. The house burst into laughter, while the Judge with the utmost gravity, cried, "Order, order, gentlemen; do not you see that a member is on the floor!" which is the usual way of requiring silence, when any one rises to speak.—*Philadelphia Mail.*

OBITUARY.

Departed this life on Wednesday morning, 14th inst. at 7 o'clock, Mrs. CINTHY ANN, consort of William M. Grooms, of Frankfort, of a lingering disease of between 4 and 6 weeks.

——At Clarkson, N. Y. on the 8th ult. *Augusta*, eldest daughter of *Bela Allen*, aged about 15 years.

At the time of this young female's departure out of the world, she gave her hand to her parents, and with a smile, bade them farewell.—Her sickness was severe and carried her off on the fifth day. For some months she was observed to decline joining in juvenile amusements. No person, however, suspected the reason.—The day before she died, it was discovered that she was a child of Grace. On her death-bed she manifested a growth in grace, and knowledge of our Lord and Saviour Jesus Christ. To an inquiry respecting her state of mind, she answered, "*I am not afraid to die.*" Her reason remained to the last.

She had sometimes been to a Sabbath School.—*Rochester Observer.*

——In Norwich, Ct. at the farm which her great grandfather tilled, Lucy Tantiquigion, at the advanced age of 97, having descendants of the seventh generation. Lucy was born in the sixth year of George the second's reign, and retained in her memory many events of the early settlements of the white people, who came from beyond the great waters. Although she could not boast of any connection with the House of Hanover, or with the white or red rose of York or Lancaster, she sprang from a race of kings on the maternal side, whose uniform friendship to our Pilgrim Fathers, should never be forgotten by their children. The family of Uncas gave to the Pilgrims the Wampum of peace, and, when occasion required, their intrepid warriors wielded the tomahawk in their defence. Lucy was the sister of the Rev. Samson Occum, the Indian Minister, who went out to England in the year 1766, with the Rev. Mr. Whitaker, to obtain assistance for the School for the Indians, then in charge of Mr. Wheelock, afterwards President W.

THE

PRESBYTERIAN ADVOCATE.

The 7th Number of this work is published. New subscribers can have all the numbers from the commencement of the work, at the advance price.

TERMS OF THE ADVOCATE.

The work is be published monthly, on good paper, each number containing twenty-four pages of the common octavo size; making at the end of the year a volume of about three hundred pages, with a title page and index.

The price is *one dollar*, to be paid *in advance*, one dollar and twenty-five cents, on the receipt of the sixth number; or one dollar and fifty cents, at the end of the year. Any individual transmitting to the publisher five dollars, post paid, shall be entitled to a sixth copy for his own use or for gratuitous distribution.

All persons disposed to patronize the work are requested to solicit subscriptions and send on as soon as practicable to the publisher, *post paid.* THOMAS T. SKILLMAN.

Lexington, Ky July 2d, 1830.

CHRISTIAN ALMANAC

FOR 1831.

AN edition of this Almanac, by permission of the American Tract Society of New-York, will be PUBLISHED IN CINCINNATI, adapted more especially to Western interests. It will be printed and put up in the same style as in the east, and furnished at the same price as at New-York.

Orders will be received by Mr. Robert Boal, Agent for the Cincinnati Tract Society, or by the publisher, GEO. T. WILLIAMSON.

177 *Main-street.*

G. T. WILLIAMSON will also publish the common Almanac, double and single, which he will furnish at the lowest prices.

Cincinnati, July 13, 1830 3—3t.

HOUSE AND LOT

FOR SALE.

THE Subscriber offers for sale, the house in which he resides, near the residence of Mr. Samuel Trotter, on Mill-street, Lexington. The house is two stories high, built of brick, with convenient back buildings. The lot is 50 feet front, running back 200 feet to an alley, with a garden on the same. Any person wishing to purchase, will please to call, and examine the premises for themselves. The terms will be made known, by the subscriber on application.

DAVID FISHER.

Lexington, July 13, 1830.

FRANKLIN

FEMALE SEMINARY.

THE second session will commence on Monday, the 12th day of July. The subscriber intending to make this a permanent institution, contemplates enlarging it after the next session, so as to embrace a complete course of female education, should his patronage justify it. Believing that the course of female education is generally too superficial—and that too great a proportion of time and attention is devoted to the ornamental branches—he intends embracing in the course of instruction several of the exact sciences. The course will at present include the following branches, viz:

FIRST CLASS—Reading, Writing, Spelling, with definitions, English Grammar, Mental Arithmetic Elements of Geography, &c.

SECOND CLASS—Geography, Arithmetic, and Grammar, continued, History, Rhetoric, Logic and Compositions.

THIRD CLASS—Astronomy and the use of the Globes, Natural Philosophy, Chemistry, Moral and Intellectual Philosophy, Natural Theology, Projection of Maps, and Compositions. To which will be added at the option of parents, Descriptive Geometry, Algebra, Trigonometry, Heights and Distances, Surveying, Navigation, &c.

A first rate pair of Globes and some other apparatus, have been procured, to which additions will be made as circumstances may require. As the most approved books will be adopted in this institution, it is expected that parents will furnish such as may be recommended.

TERMS.

The First and Second Classes, $12; Third Class, $15, per session of five months—payable quarterly in advance. No deduction will be made until the expiration of the first quarter; and no pupil will be received for less than a quarter. WM. D. YOUNG.

Frankfort, June 19th, 1830.—51–6t.

AGENCY.

THE undersigned offers his services to his friends and the Public generally as Agent for the transaction of business with the United States Branch Bank in this place, or with the Agents of the Banks of the Commonwealth and Kentucky in this District, or with individuals; and in making collections, remittances, &c. &c. His long established reputation will, he trusts, render any other pledge or reference unnecessary.—His charges will be moderate, varying from ¼ to 1-2 per cent according to the trouble and responsibility attending the transaction. Letters post paid will be promptly attended to. D. A. SAYRE.

Lex. April 21—42-tf

P. S. He has removed his office to his house at the intersection of Short Street and Poplar Row, lately occupied by the Com'th. Branch Bank and the Bank of Kentucky, and directly opposite to Moore's Inn.

BIBLES, TRACTS, AND SABBATH SCHOOL BOOKS, for sale. A constant supply of the above publications is kept on hand in the Depositories, at the Store of Stephens, Winslow & Stephens, Main-street. Lexington, Ky. June 29, 1830.

NOTICE.

THE Chamberlain Philosophical and Literary Society of Centre College, Ky. have established a cabinet of Mineralogy and curiosities. Any assistance which the public may render them in the collection of minerals and other natural curiosities will be gratefully received.

CLELAND'S HYMNS,

3D EDITION—ENLARGED,

FOR sale at the office of the Western Luminary, Lexington,—and at Morton & Co's. Book-Store, Louisville, Ky.

Price $6 per dozen—62½ cents single.

POETRY.

TRUTH.

"What is truth?"—a fadeless flower;
A tree, whose fruit has vital power;
A spring whose waters sweetly roll;
A fire which purifies the soul;
A mirror, without spot, and bright;
A compass, always pointing right;
A balance, having no defect;
A sword to punish, and protect;
A rock, immoveably secure;
A way, which leads to joys must pure;
A gem, more worth than nature's mines;
A glorious sun, which ever shines;
It is (in short, nor say we more,)
The Triune God whom we adore!

London Imperial Magazine.

MISCELLANEOUS.

THE INQUISITION.

FROM THE ENGLISH METHODIST MAGAZINE.

Extract from a pamphlet, entitled, "Mr. Archibald Bower's motives for leaving his office of Secretary to the Court of Inquisition at Macerata, in Italy."

[CONTINUED.]

To return to the unhappy prisoner; he was no sooner dressed, than I ordered the Bargello, or head of the Sbirri, to tie his hands with a cord behind his back, as is practised on such occasions, without distinction of persons, no more regard being shewn by the Inquisition to men of the first rank, when charged with heresy, than to the meanest artificers. Heresy dissolves all friendship; so that I durst no longer look upon the man, with whom I had lived in the greatest friendship and intimacy, as my friend, or shew him, on that account, the least regard or indulgence.

As we left the chamber, the Countess, who had been conveyed out of the room, met us, and screaming out in a most pitiful manner, upon seeing her husband with his hands tied behind his back like a thief or a robber, flew to embrace him, and, hanging on his neck, begged, with a flood of tears, we would be so merciful as to put an end to her life, that she might have the satisfaction, the only satisfaction she wished for in this world, of dying in the bosom of the man whom she had vowed never to part with. The Count, overwhelmed with grief, did not utter a single word. I could not find in my heart, nor was I in a condition to interpose; and, indeed, a scene of greater distress was never beheld by human eyes. However, I gave a signal to the notary to part them, which he did accordingly, quite unconcerned; but the Countess fell into a swoon, and the Count was, in the mean time, carried down stairs and out of the house, amidst the loud lamentations and sighs of his servants on all sides; for he was a man remarkable for the sweetness of his temper, and his kindness to all about him.

Being arrived at the Inquisition, I consigned my prisoner into the hands of the gaoler, a lay brother of St. Dominic, who shut him up in a dungeon mentioned above, and delivered the key to me. I lay that night in the palace of the Inquisition, where every counsellor has a room, and returned next morning the key to the Inquisitor, telling him that his order had been punctually complied with. The Inquisitor had been already minutely informed of my whole conduct by the notary; and therefore, upon my delivering the key to him, "You have acted, (he said,) like one who is desirous at least to overcome, with the assistance of grace, the inclinations of nature;" that is, like one who is desirous, with the assistance of grace, to metamorphose himself, from a human creature, into a brute or devil.

In the Inquisition, every prisoner is kept the first week of his imprisonment, in a dark narrow dungeon, so low that he cannot stand upright in it, without seeing any body but the gaoler, who brings him, every other day, his portion of bread and water, the only food that is allowed him. This is done, they say, to tame him, and render him, thus weakened, more sensible of the torture, and less able to bear it. At the end of the week, he is brought in the night before the board to be examined; and, on that occasion, my poor friend appeared so altered, in a week's time, that, had it not been for his dress, I should not have known him; and indeed, no wonder; a change of condition so sudden and unexpected; the unworthy and barbarous treatment he had already met with; the apprehension of what he might and probably should suffer; and perhaps, more than any thing else, the distressed and forlorn condition of his once happy wife, whom he tenderly loved, and whose company he had enjoyed only six months, could be attended with no other effect. Being asked, according to custom, whether he had any enemies, and desired to name them; he answered, that he bore enmity to no man, and hoped that no man bore enmity to him. For as, in the Inquisition, the person accused is not told of the charge brought against him, nor of the person by whom it is brought, the Inquisitor asks him whether he has any enemies, and desires him to name them. If he names the informer, all farther proceedings are stopped till the informer is examined anew; and if the information is found to proceed from ill-will, and no collateral proofs can be produced, the prisoner is discharged. Of this piece of justice they frequently boast, at the same time that they admit, both as informers and witnesses, persons of the most infamous characters, and such as are excluded by all other courts.

In the next place, the prisoner is ordered to swear that he will declare the truth, and conceal nothing from the holy tribunal, concerning himself, or others, that he knows, and the holy tribunal is desirous to know. He is then interrogated for what crime he has been apprehended and imprisoned by the Holy Court of the Inquisition, of all courts the most equitable, the most cautious, the most merciful. To that interrogatory, the Count answered with a faint and trembling voice, that he was not conscious to himself of any crime, cognizable by that holy court, nor, indeed, by any other; that he believed, and ever had believed, whatever holy mother church believed, or required him to believe. He had, it seems, quite forgot what he had unthinkingly said at the sight of the two friars. The Inquisitor therefore, finding he did not remember, or would not own his crime, after many deceitful interrogatories, and promises which he never intended to fulfil, ordered him back to his dungeon, and allowing him another week, as is customary in such cases, to recollect himself, told him that, if he could not in that time, prevail upon himself to declare the truth, agreeable to his oath, means would be found of forcing it from him; and he must expect no mercy.

At the end of the week he was brought again before the infernal tribunal, and being asked the same questions, returned the same answers, adding, that if he had done or said any thing amiss, unwittingly or ignorantly, he was ready to own it, provided the least hint of it were given him by any there present, which he intreated them most earnestly to do. He often looked at me, and seemed to expect, which gave me such concern as no words can express, that I should say something in his favour. But I was not allowed to speak on this occasion, nor was any of the counsellors; and, had I been allowed to speak, I durst not have said any thing in his favour, the advocate appointed by the Inquisition, and commonly stiled, "The Devil's Advocate," being the only person that is suffered to speak for the prisoner. This advocate belongs to the Inquisition, receives a salary of the Inquisition, and is bound by an oath to abandon the defence of the prisoner if he undertakes it, or not to undertake it, if he finds it cannot be defended agreeably to the laws of the Holy Inquisition; so that the whole is mere sham and imposition. I have heard this advocate, on other occasions, alledge something in favour of the person accused: but on this occasion he declared that he had nothing to offer in defence of the criminal.

In the Inquisition, the person accused is always supposed guilty, unless he has named the accuser amongst his enemies; and he is put to the torture if he does not plead guilty, and own the crime that is laid to his charge, without being so much as told what it is; whereas in all other courts where tortures are used, the charge is declared to the party accused before he is tortured; nor are they ever inflicted without a credible evidence brought of his guilt. But in the Inquisition, a man is frequently tortured upon the deposition of a person, whose evidence would be admitted in no other court, and in all cases without hearing his charge. As my unfortunate friend continued to maintain his innocence, not recollecting what he had said, he was, agreeably to the laws of the Inquisition, put to the torture. He had scarce borne it twenty minutes, crying out the whole time, "Jesus Maria," when his voice failed him at once, and he fainted away. He was then supported, as he hung by his arms, by two of the Sbirri, whose province it is to manage the torture, till he returned to himself. He still continued to declare that he could not recollect his having said or done any thing contrary to the Catholic faith, and earnestly begged they would let him know with what he was charged, being ready to own it if it was true. The Inquisitor then was so gracious as to put him in mind of what he had said on seeing the two Capuchins. The reason why they so long conceal from the party accused, the crime he is charged with, is, that if he should be conscious to himself of his having ever said or done any thing contrary to the faith, which he is not charged with, he may discover that too, imagining it to be the very crime he is accused of. After a short pause, the poor gentleman owned that he had said something to that purpose, but, as he said it with no evil intention, he had never more thought of it from that time to the present. He added, but with so faint a voice as scarce could be heard, that for his rashness he was willing to undergo what punishment soever the holy tribunal should think fit to impose on him; and he again fainted away. Being eased for awhile of his torment, and returned to himself, he was interrogated by the promoter fiscal, (whose business it is to accuse and to prosecute, as neither the informer nor the witnesses are ever to appear) concerning his intention. For, in the Inquisition, it is not enough for the party accused to confess the fact, he must likewise declare whether his intention was heretical or not; and many, to redeem themselves from the torments they can no longer endure, own their intention was heretical, though it really was not. My poor friend often told us, he was ready to say whatever we pleased; but, as he never directly acknowledged his intention to have been heretical, as is required by the rules of that court, he was kept on the torture till, quite overcome with the violence of the anguish, he was ready to expire; and, being then taken down, he was carried quite senseless, back to his dungeon; and there, on the third day, death put an end to his sufferings.—The Inquisitor wrote a note to his widow, to desire her to pray for the soul of her late husband, and warn her not to complain of the Holy Inquisition, as capable of any injustice or cruelty. The estate was confiscated to the Inquisition, and a small jointure allowed out of it to the widow. As they had only been married six months, and some part of the fortune was not yet paid, the Inquisitor sent an order to the Constantini family, at Fermo, to pay to the holy office, and without delay, what they owed to the late Count della Torre. For the effects of heretics are all ipso facto confiscated to the Inquisition, and confiscated from the very day, not of their conviction, but of their crime; so that all donations made after that time are void; and whatever they have given is claimed by the Inquisition, into what hands soever it may have passed; even the fortunes they have given to their daughters in marriage have been declared to belong to, and are claimed by the Inquisition; nor can it be doubted that the desire of those confiscations is one great cause of the injustice and cruelty of that court.

The death of the unhappy Count della Torre was soon publicly known; but no man dared to speak of it, not even his nearest relations, nor so much as to mention his name, lest any thing should inadvertently escape that might be construed into a disapprobation of the proceedings of the most holy tribunal; so great is the awe all men live in of that jealous and merciless court.

(To be concluded.)

THE FIRST CHURCH.

The Papists are continually urging upon the people, that they compose the first church—that the Protestants have strayed from the first and true church—that the true church is ever the same, and that the Romish church is this true church, teaching in every age the same doctrines. That the errors which characterize that church were gradually introduced, we think will appear from the following statements. The Reformers did not establish a new church, but laboured to cleanse it from the filth, that was cast into it, by corrupt men.

In the 8th century, and not before, the celibacy of Ministers was required. The invocation of saints became more general—the absurd notion of a Purgatory was introduced.

In the 9th century, the Lord's Supper was still administered as by Bible Christians, at the present day. Nicholas 1st instituted the festival of the ascension of Mary. The release of souls, from the torments in Purgatory, was now more generally taught.

In the 10th century, the administration of the Lord's Supper, depriving the laity of the cup, was first attempted. In this century, the idea of transubstantiation first arose. Pope John 15th, canonized the first saint, Udalricus, Bishop of Augsburg. All souls day, was now introduced as a festival day. Otillo, Abbas Cluniacencis, was the first who directed Mass to be read for the souls in Purgatory.

In the 11th century, the Lord's Supper was administered to children, as the Papists now do. Pope Gregory 7th, issued a general command, that no Ministers should enter into the state of matrimony. Pope Nicholas 2nd, gave to the cardinals the power of electing future Popes.—Repentant sinners were now subjected to various bodily sufferings to rid themselves of their guilt. Beads, as now used by the Roman Catholics, to count their prapers, were introduced.

In the 12th century, the adoration of the host became universal. Edward, king of England, and Canute, king of Denmark, were sainted.—Absolution, to obtain money from sinners, was introduced.

In the 13th century, the absurd doctrine of transubstantiation and depriving the laity of the cup, was established, at a council held at Rome, A. D. 1215. The celibacy of Ministers, was again demanded by Innocent 3d. Private confession to the Priest or auricular confession was declared a true and wholesome doctrine.—Different orders were established in the church Domin. Francis. August. Ermit. Servit. To destroy heretics, that infernal institution, the Inquisition, was established. The first Inquisitors were, Reinerius and Peter de Castro novo A. D. 1209.

In the 14th century, John 22d, ordered, that the Ave Maria be repeated daily, three times.—Benedict 12th, instituted the festival of the wounds of b. Franciscus. New orders were instituted, viz. Jesu. Hieron. Brigitt. Cathar. &c.

In the 15th century, the council at Costnitz (A. D. 1415,) resolved, "that although Jesus Christ gave both bread and wine, at the Holy Supper, it should nevertheless be now administered by the use of bread only.—Huss and Jerome were burnt to death.

In the 16th century, the reading of useful books was prohibited. Missionaries were sent to the East and West Indies. A great dispute was carried on between the Papists of the Domin. and Francisco. orders concerning the conception. New orders or sects were introduced. Leo 10, gave permission to Archbishop Albert, to dispose of indulgences upon condition that one half of the income, should be paid to the sister of the Pope. The infamous Tetzel undertook the Agency, and thus became the involuntary cause of the Reformation.—*Seilor's Church History.*

Roman Catholics do pretend that their church is infallible, yet at the same time they differ not only in reference to the person or body which possesses this lofty prerogative, but also upon what constitutes the true exposition of the word of God. Their boasted infallibility leaves numberless controverted points untouched. And their wrangling among themselves upon the doctrines of religion, and the duties of Christianity, affords conclusive evidence that there is no such thing among them as "unity of faith." Azorius, one of their own writers, gives us some of their discrepent opinions respecting the nature of a sacrifice. And surely if the church is infallible, that point above all others ought to be settled, because every one is "*Anathema,*" who refuses to believe it. According to this author, "some think the nature of the sacrifice [of the mass] to consist in the words, prayers, ceremonies and rites which are used in the consecration. Others think that the sacrifice consists in three actions of the Priest's, consecration, oblation, and sumption, or receiving of the host. Others in four or five, as consecration, oblation, fraction, sumption. Others in two, consecration and oblation! and some place it wholly in one, viz. consecration." Thus doctors differ in an infallible as well as in a fallible church. As to the Pope's personal infallibility, Marcelinus sacrificed to idols; Liberius subscribed to Arianism; Honorius was condemned in the sixth general council, for a monothelite heretic. The council of Pisa deposed Gregory the twelfth and Benedict the thirteenth for schismatics, and heretics; John the twenty-third, was accused by the Council of Constance of abominable heresy; Eugenius was condemned by the Council of Basil as an erroneous person and obstinate heretic.—*Charleston Observer.*

CAUTION TO TIPPLING HUSBANDS.

We have been informed, that during the severe frost which took place about a month ago, a lively lass who had been married about a year and a half before to a young farmer, on the borders of Romney Marsh, was much scandalized at her husband's going rather too often to the public-house, and staying rather too late when he was there. Several little conjugal expostulations having failed of producing an alteration, the lady, in a moment of passion, declared positively that if it occurred again she would throw the baby (an infant four months old, of which he was very fond) into the military canal, and herself in after it. Not dreaming she would carry her threat into execution, a few days only had elapsed, when the

"Iron tongue of midnight had told twelve,"

before Mr——— knocked at his own door. His wife let him in herself, and without saying a syllable, set down the candle, walked deliberately to the cradle, snatched up the unconscious little innocent sleeping within it, and rushed out of the house. It is hardly necessary to say that the alarmed husband ran hastily after, but so sudden and unexpected had been her movement, that she had gained a considerable start, and the canal being but a few yards from their dwelling, reached the towing path before he could overtake her. He was just in time to seize and save her from self-destruction; but the poor little thing was already in the middle of the water, at that spot about four feet deep, and he could witness its struggles by the light of the moon. In an instant he threw himself in, and grasping the night-gown which had prevented its wearer from sinking, brought safely to the bank—*the cat!*—dressed in little Polly's bedclothes, exceedingly wet, and now mewing piteously. His spouse, in the mean time, had regained her own door, which was not opened till he had plenty of time to enjoy all the comforts of his situation. Before, however, he was quite an icicle, admission was vouchsafed; but the story of his self-inflicted ducking having got wind, no farther stratagem was necessary to wean the swain from his *symposium*, the jokes of his convivial acquaintance being sufficient to prevent his again partaking their revels; the impudent little pot-boy himself, cries *mew!* whenever he sees him.

London paper,

AN ARGUMENT TO THE POINT.

Not long since a professed Christian was passing a grocery which he knew to be kept by one who was also a professor of religion: he stepped in and asked him if he thought it right to vend ardent spirits. He replied that it was his living, and the living of his family; that others would deal in the article, if he did not, &c. using the common round of arguments in defence of his pernicious business. Instead of entering into disputation with him, the individual who called, asked the grocer if he prayed in his family. He replied that he did. "Will you," said he, "to night when your family surround the domestic altar, thank God for prosperity in business, for enabling you to maintain your family, for directing to your door the topers and rum drinkers: and when you call your family together for worship in the morning, will you pray that you may be enabled to glorify God in your business—that to this end, he will send to your store dram drinkers to buy your liquors, and thus help you to do good to the souls and bodies of men?" Thus ended the conversation. This was in point, and showed the unlawfulness of his business, more than hours of argument could have done. In the course of the same day, the grocer removed his decanters and liquor casks, and abandoned the sale of ardent spirits altogether.—*N. Y. Evangelist.*

MUSIC BOOKS.

JUST received and for sale at the Book Stores of A. T. Skillman, Lexington, Morton & Co. Louisville, and M. G. Youce, Danville, Ky.

THE COLUMBIAN HARMONY,

OR PILGRIM'S MUSICAL COMPANION,

bound in a superior style.

Lex. Ky. June 2d, 1830.

A LIST OF LETTERS,

NOW remaining in the Post Office at Lexington, which will be returned to the General Post Office as dead letters, if not taken out in three months.

ALEXANDER J. R.
Ahull John
Agerson William
Anderson William 2
Albro Henry 2
Allewder Edward
Austin George W.
Armstrong Samuel
Alexander John
Athey Presley
Alexander Charles
Allen S. C. & N. W.
Anthony Joseph W.
Adams Joshua 2
Adams Richard 2
BODLEY Harry I.
Bean Miss
Beauchamp Jesse
Baker G.
Baker Abner
Bradberry H.
Buford Lieut.
Barrow Isaac B.
Bailey David
Bartlett Lucy M.
Blackburn Mr.
Bestor Daniel P.
Barker Moses
Bell Rebecca M.
Bell William H.
Berkley Burgess
Ball Thomas D.
Bayless Robert H.
Barker Catharine
Brown Van.
Brown James
Burier Samuel
Bostick John H.
Bolton Jesse
Byrns James
Bronaugh Rebecca
Burgess Catharine A.
Brooks Thomas I. 2
Burgess Catharine D.
Beven Jesse
Buck Caroline
Bohanon Eliza H.
Brisby Sarah
Bowles Thos.
Browning Barshian
Burns Margaret
Brice Henry
Brown Samuel M.
Buckner William
Bostick Toliaferro
Brids Jeremiah
COOK Susan
Carter Susan
Calvin Dennis
Castleman David
Clarke Washington
Craig Robert
Chapman Mary F.
Cleveland George
Carter James
Cheaney Leonard
Chambers William
Clarke Sarah
Craven John
Croppur Thomas
Champlin Jonathan I. 3
Crumbaugh F. A. 2
Coleman Horace
Coons Frederick
Cockerill Lucy
Childs Lewis H.
Cinn Adam
Cooper Alexander
Cohen J.
Coleman Horace
Cooper Ann M.
Cooper Thomas C.
Cook Betsy
DAVIS Mr.
Davison William C.
Davenport William 2
Davis Janet
Davidson's Joe
Damigan James
Delong Amasa
Davenport David
Drake William
Davis Permelia
ELLIS John
Ellis William
Epperson Chesley
Elliot Jane
Emmons Williams
Evarts Washington C.
Evans John
Edington William
FOLY Orinzo D.
Freeman Silas C.
Fowler Jeremiah
Field F. A.
Fair William
Fry Susannah
Ferguson Catharine
Flurnoy Major M.
Fowler Jeremiah A.
Fleming L. J. E. C. C.
Faulkner Charles I.
Freeman James H.
Fleming Nancy
GARLAND L. C.
Gibbons Thomas
Gray Benjamin E.
Gillispie James
GravesJohn C.
Gravis James
Garnet Leonard
Garrett W.
Gibson Clandins
Gibson Christopher C.
Grigg James
Grubb Burwell
Gastinian Robert
Grigsby John
Gaines Samuel
Graham David
Goodnight George
Gillispie William
George Joseph
Gholson Wm. T.
Gant Edward
Gibney Robert A.
HALL John
Hersman George
Haye Robert C.
Hails Unica
Haggard Sarah
Heiskell George
Harpending Smith
Hall James H.
Hamilton George
Hamilton James 4
Herndon Edward H.
Hall Katharine
Henderson Sarah H.
Hinson Robert
House Thomas
Hulett Joseph A.
Hukill Robert
Hurley John
Hughes Thomas
Hooker Nancy
Huffman Henry
Howell Butler
Hull M. C.
Howard John
Hubbanks Kibles
Hughes Jacob
Hord Harrison
Hawson Valentine P.
Highskill George
Hodgen's Leonard Y.
Hunter Thomas
Hudson Francis
Hudson John
JINKINS John
Johnston Thomas B.
Jones A. N.
Johnson H.
Jones Wm. G.
KENT James
Keys William
Keegan Patrick H.
Kidd J. W.
Kennedy John
Kidd Sarah
Kenning Thomas
LAWRENCE Thos.
Leavell Littleton
Lumpkin John
Lindsey John
Laird Catharine C.
Long Jacob
Lewis Mary B.
Lee M. D. Edward
Lasley Ira E.
Levy Lewis
Love Robert
Lyburn Mr.
Lavide Elizabeth
Lewis George
MASSIE Nancy
Miller John
Maynsback Charles
Mothersead Nathaniel
Montgomery J. R.
Moore Nancy P.
Mahon Martha
Murry Charles E.
Michel Willis
Marshall Davidella E.
Murrell John
Mayersback Henrietta
Milligan Joshua B.
Macon Thomas W.
Marr Thomas
Minter Gabriel
Martin William
Miller William
Mirers Elizabeth
Mansfield Francis
Macon Thomas B.
Mecolister John
McCoy J. C.
McClure Sarah P.
McChesney Betsey
McCowell Nancy H.
McCallie Franklin T.
McPheeters Eliz. R.
McDowell John
McDermed S.
McDowell Jas.
McPheters Charles
McRenney Lawes
NYE Benjamin
Newton Thomas W. 2
Neet John
Nelson Sucky
ORMSBY James B.
Ownen James
PRATHER Agnes 2
Payne Fleming
Patterson Jos or Henry
Patterson Francis
Prewett Sarah
Patrick Mary
Plat Ebenezer Smith
Pike James M. 2
Pellild Nathut
Payne Silas 2
Poore Zachariah H.
Pootoff John
Parker John
Page Grattan E.
Price Robert F.
Pollen Richard
Poage Malinda
Phillips John
Price Thomas
REED James
Redman James 3
Redd Samuel
Rendall Owen M.
Raney Ann
Roberts Elizabeth S.
Raymey William
Ryan Lawson
Robertson Moses
Rice William
Rowny Joseph
Rucker James P.
Rickerd Michael
Royle Martha
Roop Thomas
Rice Charles
Rice Michael
Ryman John 2
Rosse Mary A.
Roscoe Samuel
STEWART Charles
Speer N. A.
Smedley Thomas D.
Summers Caleb
Stewart Charles
Stephens Thomas
Saunders R. P.
Sayre Joseph
Speers Chrismad
Shields Peter
Sloan H.
Smith Thomas
Shivel Sarah B.
Smith George
Suttan Douglass
Stokes Isaac W.
Summers Benjamin 2
Sinker John
Shifler John
Symmes John 2
Saddler M. Z.
Sully Peter
Sneed Alexander
Skillman Wm. G.
Smith Joseph
Smith Joshua
Smith George W.
Stigir Henry 2
TARRENT Acy
Travis Francis
Thomas I. S.
Turner John
Tibs Benjamin
Tuder John
Tawl Levi
Taning Thomas
Talbert Presley
Tapp William
Turner Jane
Thompson Titus
YOUNG Ambrose
VANMETER Jos.
Vanderstice Henry 2
Veal William
WATSON William
Webb Henry Y. 2
Wells W. E. M.
Winston William O.
Webber Henry
Wells Isaac
Watts John
Walker J. L.
Weagley A. T.
West Nancy E.
Way Thomas H. 3
Wells Isaac
Wagley Sarah
Watt Ann Jane
Waldo George C.
Watts Susan C. 4
Wrenn Jonah W.
Wyatt John
Williamson Garret
Wolfe Michael
Wright A.
Wilson John
Wright A.
Wilson Samuel & Co.
Willington A. S.
Williams Frederick
Wilson John
Wilson William H.
Woodrough Mr. 2
Whitt Elizabeth
Whitney Williiam
Clerk of the Fayette County Court 2
Clerk of the Fayette Circuit Court 2

JOSEPH FICKLIN, P. M.

Lexington, Ky. July, 1830.

P. S. All persons calling for the above letters will please mention they are advertised.